UNITARIAN COLLEGE SPECIAL.

UNITARIAN MONTHLY

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Rev. JOHN RELLY BEARD, D.D., 1800—1876.
Founder of the Unitarian College. (see page 168)

"CHRIST & THE POLITICAL ECONOMISTS."

By H. BODELL SMITH,

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V.—Exchange and Price.
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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor, "Marema," Barrow's Lane, Yardley, Birmingham.**

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FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

Our readers can join in a feeling of cordial congratulation to Rev. Dendy Agate on having attained his 80th birthday on September 27th. His services to our denomination have been multitudinous.

Thanks to the "Inquirer" for its notice of our "Commemoration Number."

The meetings of the London District Provincial Assembly at Dover, September 26th, were well attended and the proceedings were very helpful and encouraging to those present. There were addresses by Rev. J. H. Weatherall and Mr. H. S. Carter.

At our Kentish Town Church, London, the Sunday School Anniversary services were conducted by the children, afternoon and evening, excepting the address by Mrs. Roger Thomas, of Hackney, in the afternoon, and by the lay-minister, Mr. Albert Smith in the evening, and organ accompaniments. They led the singing of the hymns and recited the lessons.

At Aberdeen a local congregational minister was preacher at morning service in the Unitarian Church on September 16th. Our minister, Rev. L. J. Belton, B.A., has delivered a series of six McQuaker Trust lectures in October, on "Some Problems of Modern Life and Religion."

At our Church at Vancouver, B.C., an Open Fellowship meeting freely discusses the sermon of the minister, Rev. J. B. Tonkin, and every alternate Sunday afternoon a Free Forum is held under the auspices of the Laymen's League with debates opened by prominent speakers. There is much Church activity, and the membership has considerably increased.

A service at the Adelaide Church by Rev. G. E. Hale, has been broadcasted and greatly appreciated. The sermon he preached on the play "Outward Bound" attracted a record attendance.

Prof. Copland has lectured for the Unitarian Church, Melbourne, on the Problem of Unemployment.

Mr. Frank Swift, formerly of Blackpool, has been preaching at Toronto, Canada. He was a student at the Unitarian College, Manchester, and later at Meadville College, Chicago, and is now assistant pastor of the Ethical Church, St. Louis, Missouri, U.S.A.

The large attendances at the Harvest services at our Gainsborough Chapel well exemplified the need and the advantage of the larger and more convenient building which now replaces the old meeting house.

The Wandsworth congregation is raising a fund for a Memorial Tablet to the late Rev. W. G. Tarrant.

On September 29th, the North Midland Sunday School Association held a Conference of teachers at Derby.

Rev. A. Thornhill, of Auckland, N.Z., has visited the Church at Wellington, and has had promise of a substantial donation to enable a minister to be sent out from England for Wellington.

At Capetown, S.A., Rev. R. Balmforth, has delivered a series of addresses on the work of Tolstoy.

Rev. Dr. Lionel Tayler, of Lincoln, has had printed two statements entitled. "The Elements of Christ's Gospel" and "The Elements of Paul's Christianity and Buddha's Gospel."

The annual service at the tomb of Rammohun Roy Arno's Vale, Bristol, was held recently, when Rev. Dr. Tudor Jones, and Hindoo representatives gave addresses. Indian visitors were welcomed by the Lord Mayor and Sheriffs.

AUTHORS AND COMPOSERS, MSS. of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London. Estd. 1898. Advice and Booklets free.

The Northumberland and Durham Unitarian Christian Association held its annual meetings, October 1st, preceded by Anniversary Sermons, September 30th, at Newcastle, preached by the Rev. Charles Biggins, M.A., B.D. At the devotional service on the Monday Rev. R. Weir Davidson officiated, and at the business meeting which followed it was reported that the Barnard Castle Church is closed, and that the Churches at Stockton and Newcastle are prosperous. After election of officers there were addresses from Revs. W. H. Lamballe, B. Gill, C. Biggins, G. W. Thompson and Herbert Barnes.

On September 29th, there was a Rally of the Lancashire, Cheshire and North Western Division of the Men's Unitarian League at Cairo Street, Warrington. Dr. David Boydell, of Westhoughton, near Bolton, conducted service. Mr. J. T. Bibby, of Brighton presided over the evening meeting, and Mr. Alfred Pilling, of Bolton, delivered an inspiring address on "What Church membership involves."

At the opening of the new session of the Unitarian College, Manchester, October 2nd, the Principal, Dr. McLachlan, delivered an address entitled "A Layman's Diary," a study of the diary of one Joseph Rider, of Leeds, a dissenter who died in 1733. The session began with 18 students, the highest number for 30 years.

On October 7th, a commemoration service was held at the Highgate Unitarian Church in memory of Emily Sharpe one of the founders of the Church and of Channing House School.

The 6th Annual Meeting of the Midland Provincial Assembly was held at Sheffield October 3rd-4th. Rev. H. J. Rossington, spoke on "Our New General Assembly—what may we hope?" and Rev. Dr. Hurn, on the same answering the query "What shall we do?" There was a service and business meeting and a conference on "Church Organisation" the last being opened by Rev. Mortimer Rowe. Later there was a Young People's Rally.

A Young People's Rally was held at Channing Hall, Sheffield, October 4th.

MINISTERIAL CHANGES.—Rev. A. Leslie Smith has had farewell presentations on conclusion of his ministry at Billingshurst; Rev. W. G. Topping has resigned at Blackfriars, London, and accepted appointment to Blackley, Manchester; Rev. Percy W. Jones, of Birmingham, has accepted invitation to Newport, I.W.; Rev. E. W. Smith has been inducted at Taunton; Rev E. G. Lee has been inducted at Halliwell Road, Bolton; Rev. Charles Simpson, of the Unitarian College is appointed to be minister at Ringwood; Rev. R. W. Davidson, has been inducted to our ministry at South Shields and Sunderland; Rev. Joseph Rosling has received induction as minister at Stalybridge; Rev. Richard Lee, M.A., of Ross Street Unitarian Church, Glasgow, has accepted appointment to be minister at the Coventry Great Meeting House; Rev. Harry Andrew, Dundee, has resigned to become minister of the Gilfillan Memorial Church, Dundee; Dr. Walter Walsh will occupy the pulpit at Unity Church, Islington, on Sunday evenings for three months; Rev. and Mrs. J. H. Ewbank received farewell presentations a Padiham, September 30th, on removal to Belfast. Padiham, September 30th, on removal to Belfast; Rev. A. Thornhill, Auckland, N.Z., has resigned accepting appointment to Sydney; Rev. E. Rosalind Lee, M.A., has resigned at Narborough Road, Leicester to take up work for tre Women's League; Rev. J. H. Ewbank has received ordination on his settlement at Mountpottinger, Belfast; Mr. J. J. Potter, of Middlesbrough, has accepted appointment as Lay-minister at Poole.

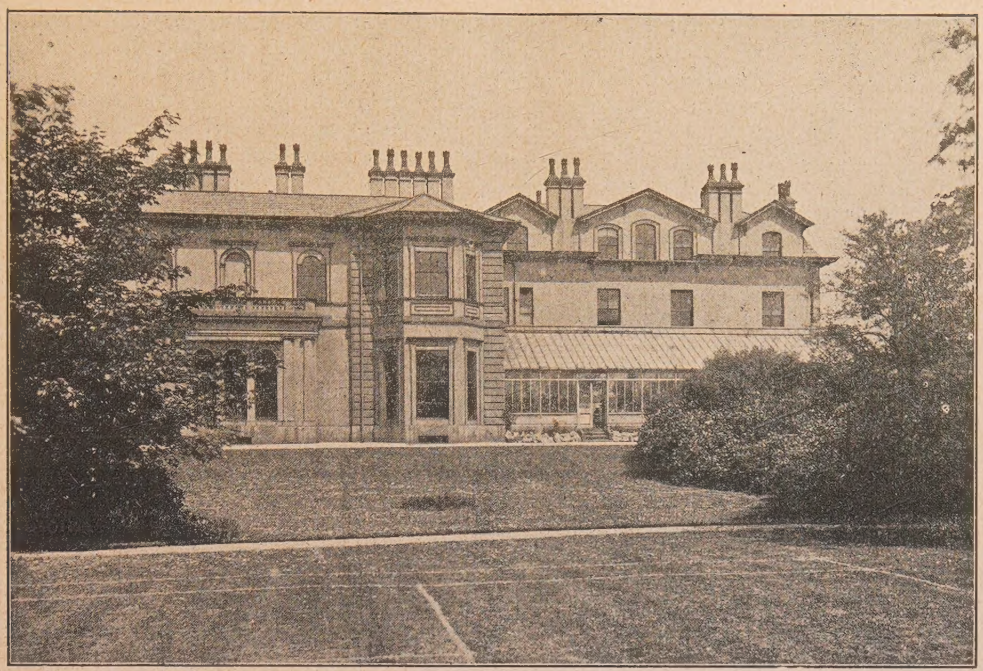
Dr. J. R. Beard.

Dr. John Relly Beard, was the founder of the Unitarian College. Born in 1800, at Portsmouth, where his father was a small tradesman with a large? family,? it was not said he —"with a silver spoon in his mouth." He was educated for the ministry at Manchester New College, York, and while there established a Society of fellow-students for the spread of Unitarianism in the neighbouring villages, of which James Martineau was a member. A result of this effort was that one chapel was built. Leaving college in 1825, he settled in Manchester, where for nearly forty years he was engaged in building up a large and influential congregation, first at Dawson's Croft and ultimately at Strangeways. He was an ardent educationist, a prolific author, editor and translator. He contributed to Cassells "Poular Educator," the lessons in English, Latin and Greek. In 1838, the University of Giessen conferred upon him the honorary degree of D.D. His principal works included sixty separate publications. He was described in 1850 as "an anti-war, anti-slavery and anti-capital punishment man to the backbone."

Through his initiative the Unitarian Home Missionary Board—now the Unitarian College, was founded 1854. He was its principal for twenty years, resigning in 1874, and died in 1876. Two of his sons, Dr. Charles Beard, of Liverpool and Mr. James R. Beard, of Manchester, became prominent leaders in the Unitarian denomination, and a granddaughter— Mrs. Woodhouse, of Manchester, is one of the ablest members of the British League of Unitarian Women. In 1875 his old students in an illuminated address said to Dr. Beard—"You ever set before us a high ideal of what a Christian teacher should be, and by your example showed us how noble this ideal might be sought and not unworthily realised."

DEATHS.—Mr. Alfred Wilson, London September 20th, 69; Mr. Geo. Webb, London, September 19th, 89; Rev. H. V. Mills, Glasgow, suddenly, September 25th, 72; Mr. Henry Tindale, Melbourne, Australia, 83; Mr. Oliver Comock, Stockport, October 3rd, 81; Mr. Albert H. Mather, Warrington, October 3rd; Rev. Wilfrid Harris, Dumfries, October 5th, 62; Mrs. Elizabeth Smalley, Park Lane, Wigan, September 20th; Mrs. F. A. Roscoe, of Steeple Morden, at Royston Hospital, October 11th, Mrs. Wm. Tinker, Dukinfield, October 13th.

The Unitarian College, Manchester.



In 1854, when Dr. J. R. Beard was advocating the establishment of the Unitarian College, Manchester, under its first name "The Unitarian Home Missionary Board" he said in a circular he issued:—"Under the providence of God, and as a consequence of free inquiry, some three hundred societies holding Unitarian opinions, have come down to us from the past, and ought with due increase to be transmitted by us to the future. The ministry is the hand by which the transmission has to be made. The present supply of ministers is insufficient. At this moment there are some thirty societies in want of ministers."

What Dr. Beard said in 1854, is equally applicable to the Unitarian position now in 1928. The Essex Hall Year Book reports the existence of 354 Unitarian Churches or worshipping societies existing at present in the British Isles, and 306 ministers and 19 lay-workers or student-ministers making a total of 325; but of these 68 ministers have retired, including those which have recently passed away, leaving only 257 in congregational charge. This looks like a total of 97 or nearly a hundred congregations with no minister, 257 ministers only for 354 worshipping societies.

The need consequently for the training of more ministers is even much more urgent than it was when Dr. Beard made his appeal 74 years ago. What would it have been had he and his supporters not brought the Unitarian College into existence? Of the list of ministers now in the Year Book 95 received their first collegiate preparation from the Manchester Unitarian College. Since 1854 that college has sent many men into the Unitarian ministry. They have rendered splendid service to our Churches. In the early years of the College the congregations at Sale, Blackley, Platt and Dob Lane, had fallen so low as to be in danger of extinction. They were revived by the students of this college. With their assistance new Churches were established at Swinton, Middleton, Pendleton and Miles Platting. Their preaching services in the year 1858-9 totalled 1,080 in 64 places of worship from Aberdeen in the north to Taunton in the west. The average number of services in the five years 1858-1863 was 1,013 in 71 chapels. Of the ministers it has supplied to our Churches some have been able and gifted leaders in the denomination, such as J. C. Street, Wm. Binns, W. Copeland Bowie, W. G. Tarrant; and at the present time some of those who received their first collegiate preparation occupy the pastorate of our leading Churches, as at Upper Chapel, Sheffield; Ullet Road, Liverpool; Church of the Messiah, Birmingham; Newcastle-on-Tyne; Bank Street, Bury; Brookfield, Gorton; High Pavement, Nottingham; Essex Church, London; Mill Hill, Leeds; Gee Cross, Hyde—amongst others that could be named, not forgetting the Church of the Messiah, at Montreal.

The College is affiliated to the Manchester University and was licensed by the University as a hall of residence in 1926.

A good proportion of its students gained distinction at the Universities and compare well for scholarships with ministers of any other religious community. One, Rev. H. McLachlan, M.A.,

D.D., is now Principal of the College, and Dean of the Theological Faculty, Manchester University; another—Rev. W. L. Schroeder, M.A., is the College Lecturer on the Philosophy of Religion, and Lecturer in English Literature for the Manchester University High School of Commerce, and for the Leeds University Extension Classes; two have been professors at Carmarthen College, Rev. Phileman Moore, B.A., and Rev. J. H. Weatherall, M.A. Others from the same college have served the denomination as Editors of its periodicals, and some have been its most zealous missionary propagandists and organisers, notably the late Rev. T. P. Spedding and his chief helpers in the Van Mission.

The college has been fortunate in having as Principal men of distinguished literary and scholarly repute: John Relly Beard; Wm. Gaskell; J. E. Odgers; Alex Gordon; S. H. Mellone; H. McLachlan. To secure a proper home for its work the Memorial Hall, Manchester, was erected, and more recently the present buildings at Summerville, Victoria Park. The College is more than ever necessary for the Churches of the Unitarian persuasion. It is engaged in supplying them with the ministers they greatly need. Owing to the change in the value of money its income is not sufficient for its necessary expenditure. Hence the present effort to raise an endowment fund to enable the College to meet its expenses. Lovers of the Unitarian Movement, of its freedom of inquiry and development of thought in harmony with growing revelation, will take good care that the College shall not be crippled through lack of means.

H.M.C. Men

By the Rev. WILLIAM C. HALL, M.A.

"There are three that bear record . . . and these three are one." As this seventh verse of I John V. in the Authorised Version has been expunged from the Bible, I shall not be regarded as blasphemous for taking words of it as the text of this discourse. Did it still stand as authentic, I might be accused of spiritual flippancy, which, whatever my sense of humour, I trust is not in my nature; yet by my omissions of context I should only be justly chargeable for what many a preacher does as he brings scriptural language to his requirements, and by that means strengthens the appeal of his own words—a practice usually pardonable because guileless.

In the development of Unitarian, as of other institutions, the necessity arises of discovering new names which will better represent them—the latest instance is, of course, the naming our recent amalgamation the General Assembly. So, our college in Manchester has twice found it necessary to change its name, from Unitarian Home Missionary Board to Unitarian Home Missionary College, and from this to Unitarian College, Manchester—though why the location Manchester should not have been dropped I cannot satisfactorily explain, seeing that no other place in our land has a college that is specifically Unitarian, purposively training men and women for the Unitarian ministry only. In the Essex Hall Year Book the men of the College are labelled generally as of H.M.C. Probably in the next issue, or what may be the first of the General Assembly, they will have "U.C.M" after their names. Strictly, they ought to have the letters which indicate their period of training—H.M.B., H.M.C., or U.C.M.; but if one designation is to be used for all, I think it ought to be simply U.C. But this, I suppose, is one more bright thought of mine which will come to nothing!

Now I say that, whoever else there may be—and there are many—there are three men who in the history of our denomination have borne, and have a good record, the H.M.B., the H.M.C. and the U.C.M. man; and these three are one. And since the Essex Hall Year Book represents all three as H.M.C. men, so I shall think of them under this term as I proceed to speak of their oneness—what the Editor might call the Unity of the H.M.C. Man.

It is my good fortune to be one of the cross-breeds of our ministry, or a child of two ALMAE MATRES, of what we do, and must, think of as OUR Colleges; and this enables me to speak of the H.M.C. Man with the necessary partiality and detachment: I have the inner and the outer view of him, and may be said to know him comprehensively.

Wherever he is seen, whether at the head of the College, as to-day, or in the not less honourable position of superintendent of a Domestic Missions; whether he is minister of one of our leading congregations—whatever the adjective means—or of a Church struggling into being, he is unmistakeably a Unitarian, known in his place for the definiteness and candour of his theological opinions. On what is fundamental and common in the thought of our denomination he has a precise mind. So, when he comes into our denominational conferences, he knows where he stands and how he wants to move, and, because he also knows how he wants others to move, he has missionary zeal, and gets Missionary Conferences and Van Missions going—to say nothing of new congregations.

His loyalty to the body of which we are all severally members has had remarkably few defections: a fact which testifies to the soundness of the training he has received in his College. Not only so, but his loyalty to his College, his un-

failing interest in its welfare, is largely accountable for its progressive efficiency, in which is seen the advance from classes of an elementary character to University and post-graduate courses in which students have the opportunity of the highest scholastic distinctions. I believe every principal, every tutor, and every member of its committee would say that the College to-day, with the largest body of students it has ever had, and with the greatest facilities of education, is what it is largely by reason of the type of man it has trained and made.

On the loyalty of the H.M.C. Man to his College I have a word or two more to say, of some weight, I trust, in this special issue of the Monthly, but here I want to say a word on his loyalty to his fellow. He may be of the earlier or the later years of the College, but he meets his fellow as though he were of the same year. He makes no distinctions among his kind; and to meet his fellow is to meet his equal, in the true sense his peer, his brother in common service, his comrade. It would do his congregation good to see him at his annual college dinner, a delightful repast for the half-crown he has managed to save and to behold him drinking in lemonade the toast of Alma Mater—an incident which really requires an illustration. There he would be found beaming with good-fellowship, such as less demonstrably he exhibits towards his brethen in all their work and aspiration.

Twenty-five years ago his College came to its jubilee. It arrived gloriously, because he had determined that henceforward it should be housed in a home of its own. It was his single-hearted promise of £1,000 that rendered the great scheme practicable, urged the business forward, and so won the sympathy and support of the Unitarian public that "Summerville" was purchased, renovated, and adapted to the needs of future generations of students. Altogether, over £20,000 was raised for the purpose.

A generation has passed, and the College, suffering under post-war conditions, but called upon to meet greater demands and needs, as the increasing applications for admission show, requires £6,000, in order to pay its way, to discharge its liabilities promptly and fully, as everything and everybody Unitarian should, so long as Unitarianism is honourably mentioned in the humour of the general public as meaning, among other things that matter, "twenty shillings in the ponnd," and no Devil. Of this £6,000 the H.M.C. Man has promised £500, relatively a much larger sum than he contributed before. If the fact does not stir the hearts of Unitarians up and down the country, and in the isles not so far off, until their hands get to their wallets and pockets to find pounds and pennies that shall make up what has yet to be raised, about £1,300 there is something insensitive and callous in them. Let me get into the pulpit. "You, my brother, my sister, what are you contributing? This man has promised all he can, and will sacrifice, laying on the altar, a few pleasant things to honour his pledge, which is his act of loyalty and affection and faith. And this he has done and will do, that, by God's grace, the house in which you worship may be served with increasingly efficient ministry. What, then, will you do? What deny yourself, if need be? I put before you the claim of an institution which produces as your servants men who are loyal to it, to one another, and to you. Your own thought will reveal your duty, and what comes of your mind your heart will shape into pious offering."

My mind moves from this beginning of winter to midsummer. Then I hope to see the H.M.C. Man radiant for the goodness of his friends who have lifted his Alma Mater out of all her worries.

The Unitarian College and Supply of Ministers.

By Dr. GEORGE JESSEL, M.A.

If the view is accepted that the provision of adequate specialised training for carefully selected men of character and aptitude is of fundamental importance for the future welfare of our congregations, no apology is needed in bringing the claims of the Unitarian College to the notice of our laymen and women.

The Unitarian College, now approaching its 75th anniversary, has more than justified the hopes and aspirations of its founders. Not only has it pursued its original aim of training men suitable for ministering to the needs of the poor, but in addition, so admirable has its curriculum proved that many of its alumni have been and are deemed worthy to occupy leading pulpits. This is not surprising, when it is remembered that apart from the excellent tuition provided by the principal and his colleagues on the College staff, the students are sent at the expense of the college to attend suitable courses of lectures at the Free Faculty of Theology of Manchester University. From modest beginnings the college, as we now know it, has steadily grown, and year by year the arrangements and amenities have been improved. To-day the college has good classroom accommodation, a suitable chapel, a fine library, spacious grounds and is situated within easy access of many of our congregations. This latter advantage is important from the standpoint of the practical training of students.

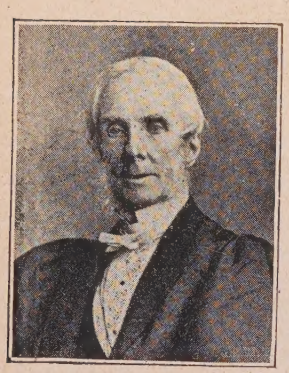
A perusal of the Essex Hall Year Book reveals the astonishing fact that this college, plain and homely beside its richly endowed sister at Oxford, has actually more of its alumni in our pul-

pits than the latter, and almost as many as Manchester College, Oxford and Carmarthen College put together.

Apart from these figures, a goodly number of those ministers taking the "Conference" certificate have attended its lectures and classes, and testify to the benefits they have received.

Reference has already been made to the alumni and the part they have played and now play in the life of our Churches. The students likewise as students play their part. Last session they undertook over 400 Sunday engagements for 65 congregations—a splendid achievement. To mark the approaching 75th anniversary of the college an urgent appeal is being made for a capital sum of £6,000, in order to meet pressing needs, for which the annual subscription list is insufficient. No adjustment of finance has been made to meet post-war conditions involving increased charges in every direction, while the increase in the number of students naturally increases the expenditure by the college committee. It is obvious that, if our laymen desire a well-educated ministry, they must be prepared to provide the modest amount needed, and already a generous response to the appeal has been made. There are still many, however, to whom we look for some contribution, and these may rest assured that all college expenditure is most carefully scrutinised. However pressing may be the needs of our own place of worship, we all have a duty to the body at large, and in due time we or our successors will reap the benefit, in so far as we assist the college to maintain the high standard of its graduates. I shall be glad to receive even the smallest amount, and will see to it that all contributions are faithfuly applied.

Rev. William Gaskell, M.A.



Co-Founder of the College.

The Rev. William Gaskell, M.A., was co-fouider of the Unitarian College, with Dr. Beard. He was born in 1805, at Latchford near Warrington, of an old Nonconformist family. Graduated M.A. Glasgow, 1824; entered Manchester New College, York, 1825; became junior minister of Cross Street Chapel, Manchester, 1828, and senior minister 1854. His ministerial jubilee at Cross Street, was celebrated 1878, and the Gaskell Scholarship at Owen's College was then established. He continued as senior minister up to his death in 1884, this ministry extended to 56 years.

Mr. Gaskell was professor of English History and Literature at Manchester New College, 1846-1853, before its removal to London, and was chairman of that College Committee from 1854 up to his death, after being its secretary 1840-46. He was one or the Tutors of the Unitarian Home Missionary Board from 1854, and principal from 1874 to 1884, when he resigned a few months before his death. At Owen's College, Manchester, he conducted classes in Logic and English Literature during the illness of Principal Scott; he was lecturer in English Literature for the Working Men's College, Manchester, 1858, until that College amalgamated with the evening classes of Owen's College, 1862, and continued in that position up to 1867; he was Chairman of Portico Library for 30 years.

Mr. Gaskell published sermons and controversial tracts, some "Temperance Rhymes," "Lectures on the Lancashire Dialect" and a goodly number of fine hymns. He was a very definite and uncompromising Unitarian; was in great demand as anniversary preacher in Lancashire and Cheshire, and was regarded as "the Unitarian Bishop." He was anniversary preacher three times for the British and Foreign Unitarian Association. His knowledge of Lancashire dialect was a help to Mrs. Gaskell in her novel "Mary Barton." His wife died in 1865, their one son died in infancy, and four daughters were born to them.

At the Autumnal meetings of the South Cheshire and District Association, Chester, October 1[illegible] Rev. L. Baker Short opened Conference on "A Unitarian Church," which led to a helpful discussion.

Anniversary services and meetings with Rev. H. Bodell Smith as special preacher and speaker at Framlingham and Bedfield, Suffolk, October 21st-23rd, included a memorial service in connection with unveiling a tablet at Bedfield to the memory of the late Miss Tagart, the unveiling ceremony was by Mrs. Philemon Moore, in presence of a Chapel well filled.

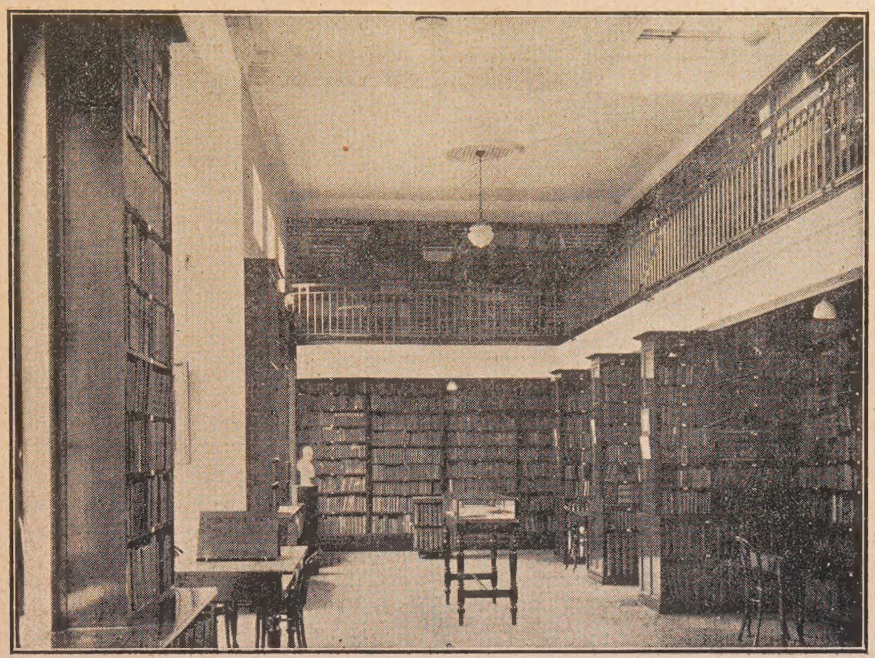
Temperance Sunday, October 28th, we trust, has been remembered in our Churches and Schools.

We are pleased to note that our minister at Gainsborough, Rev. J. Morgan Whiteman, is a member of the local Joint Fraternal quarterly meeting of the clergy and Free Church ministers.

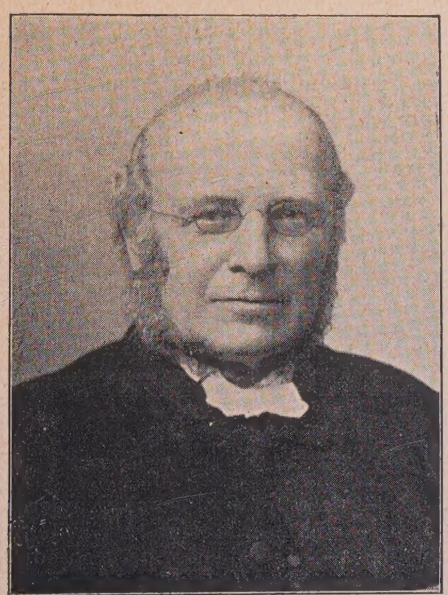
The Sheffield and District Association had services and meetings September 29th-October 8th, in its area, conducted by the missionary minister, Rev. C. W. Townsend.

Rev. and Mrs. Alfred Hall, Upper Chapel, Sheffield, have received silver wedding presentations, October 10th, from the congregation.

The College Library.



This Library building was added to the College, and opened for use June 6th, 1923. It accomodates the very valuable store of books, 20,700 including a unique collection of Unitariana.



Rev. BROOK HERFORD, D.D.,
Missionary Tutor 1866—1875.

Rev. T. ELFORD POYNTING,
Theological Tutor
1874—1878.

Rev. WM. BINNS,
One of the first students, 1854.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

PAUL OF TARSUS XI.—MAN AND SIN.

According to Paul the human race had sinned in Adam and inherited the penalty of death. This does not imply that humanity suffer anything more than death, which Adam had brought into the world. By means of Moses and the prophets God had given His own people a Law to be "a schoolmaster to Christ, that is a means of preparation to accept Christ when he was born into the world. But this Law in its series of exact commandments, in his view, showed what was sin and what was not, yet did not enable its followers to keep free from sin by its strict fulfilment. Hence he utters passionate exclamations showing the hardship of the Law, which he had felt before and which had increased in his mind, now that he looked back upon the former period of his life. So the world had wandered away from God into sin and needed to be brought back to Him. That was achieved by the unselfish death of Christ. Hence the phrase "God was in Christ making the world at one with Him." In short Jesus was the Messiah to the world, through whose life and death mankind the wanderers might be brought back to God.

Of course this cosmic doctrine of sin did not prevent the Apostle from perceiving and rebuking the sinfulness of men and women, which he nowhere appears to trace to Adam. It was left for Augustine of Hippo and after him Luther and Calvin to harden his doctrine of sin into "Original Sin," which has been a blight upon the spiritual progress of Christianity. Paul spoke very plainly to those of his converts who sinned and bade them remember that they would appear before "the judgment-seat of Christ." Hence they must repent and leave their sins behind, if they were to form a part of that resurrection, to which he looked forward so confidently. As the spirit of Christ lived in him, so it would live in his converts if they were faithful and led faithful lives.

Paul's psychology is too difficult to analyse here. He divided man into three parts, flesh, mind and spirit, each of which was essential to the other on earth. But to live according to the spirit man must conquer the flesh with its passions and sins. His teaching to the end was coloured with the belief in a comparatively speedy resurrection, though the tinge grows fainter in his later Letters. Hence he does not give their full value to bodily pleasure and needs. Unlike Jesus he was something of an ascetic, who may be said to have demanded too much from ordinary human nature. His cosmic doctrine of sin and salvation for instance differs widely from the individual teaching of Jesus himself, as is shown in the Parable of the "Prodigal Son," and is far less easy to grasp in all of its details. To him the "flesh" was in constant warfare with the spirit, and woe to the man whose spirit was overcome by it. He did not realise that our fleshly being was as surely given to us for His own divine purposes by the Giver of all as was our spirit. Most of us feel something of that conflict; but we do not set down the body itself as unholy, because our minds use it for unholy thoughts and deeds.

But in making the spirit of Jesus Christ ours and the guide of our lives, Paul saw that there was freedom from sin and final salvation. In this we can humbly and reverently follow this great man without completely understanding the fulness of his thought.

SUNDAY ANNIVERSARIES.

By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

NOVEMBER 11th.

A.D. 1647.—A provision made for the case of deprived ministers.

1679.—Firmin Abauzit born.

1756.—The Earl, founder of the Bridgewater Treatises, born.

1811.—National Society for Anglican Education founded.

1829.—Thomas Belsham died.

1880.—Revision of the New Testament completed.

1918.—Armistice ending the Great War.

NOVEMBER 18th.

1557.—Three martyrs burnt in Smithfield.

1760.—Paul Crellius died.

1905.—The Rev. William Whitelegge died.

NOVEMBER 25th.

1695.—Oxford Dons declared against Tritheism.

1728.—Oliver Goldsmith, poet born.

1748.—The Rev. Isaac Watts died.

1758.—The Rev. Noah Worcester born.

1854.—The Rev. John Kitto, Biblical student, died.

DECEMBER 2nd.

1552.—Death of S. Francis Xavier.

1645.—John Biddle sent to Gloster jail.

1685.—George Fownes, persecuted Baptist, died.

1697.—Thanksgiving for the peace of Ryswick.

1759.—Sir James Edward Smith born.

1859.—John Brown, rescuer of slaves, hanged.

1860.—F. C. Barr died.

The Truth About Jesus.

STUDY COURSE (10).

(5) JESUS THE PREACHER.

[For Sunday Class or Weeknight Study and Discussion Circle. References and suggested points for discussion are given at the end of each section. Helpful books of reference are: "The Childhood of Jesus," by W. C. Gannett, 1s.; "Jesus of Nazareth," by E. Giran; and "Life in Palestine when Jesus Lived," by J. E. Carpenter—1s. 6d. each, Lindsey Press.]

Having reached a decision Jesus hesitated no longer as to his future mission. There is evidence that his family were not in sympathy with his ideas. Mary and his brethren had no part in giving any encouragement to his new venture. Armed by a solemn sense of duty and an invincible faith he faced the great undertaking alone. It is on record that on one occasion his kindred wished to lay hold upon him and said "He is beside himself" (Mark 3. 21), and at another time when his mother and brethren attempted to interfere he said: "Who is my mother? and who are my brethren?—whosoever shall do the will of my Father which is in heaven, he is my brother, and my sister, and mother" (Matt. 12. 46-50; Mark 3. 32-5; Luke 8. 19-21.) These words indicate how complete was their lack of sympathy with his public work, though they could not be entirely indifferent to his personal welfare.

Jesus began to preach at Capernaum, a busy place by the sea at the head of the Lake of Gennesaret. Here was a caravan road from Judea and Galilee to Damascus, and into other parts of Asia. It was here where Matthew the disciple sat at the receipt of custom being collector of tolls and taxes. The great road from east to west poured its daily stream of life through the town. There was also the fishing and other commerce of the sea which added much to the stir and traffic of the place. Jesus knew it well, that there were crowds of people to whom he could declare his message, who would be more likely to listen without prejudice than would his own towsfolk of Nazareth. John the Baptist had been cast into prison. This would all the more strengthen the determination of Jesus to proceed with his mission. He began with a similar cry to that used by the Baptist: "Repent ye; for the kingdom of heaven is at hand." The fame of his preaching went through all the region of Galilee and Syria. He went into the synagague and taught, and the people were astonished at what he said. As he taught by the seaside and elsewhere great multitudes thronged about him. What was it that made his preaching so attractive? It was the striking sayings he uttered and his unique personality. His curing of sick people added to his fame, for people with nervous ailments were soothed and calmed by his magnetic touch and powerful sympathy. "Thy faith hath made thee whole" said he, and they were cured because they believed they were cured

Juesus spoke in the Aramaic tongue, the Syrian dialect of the people. The old Hebrew language had long fallen into disuse except in the temple and the sacred schools and synagogues. He used short and pithy sentences: "Why even of yourselves judge ye not what is right?"—; "Seek and ye shall find! knock and it shall be opened unto you"; "Ye shall be perfect as your heavenly Father is perfect." He used all sorts of homely illustrations, such as—salt, a lamp, footstool, trumpet, mote, beam, moth, rust, a needle's eye; speaks of the birds of the air, the lilies of the field, the grass, grapes, thorns, figs, thistles; clothes his meaning in immortal parables in which to convey his good news to the minds of the people.

More than that he was a winning personality. He made all sorts of people feel and recognise his wonderful sympathy. The despised and outcast who needed it most received it by no means least. The lepers and untouchables of society he specially cheered; the mothers with their children flocked to him. The way children clung to him, and the beautiful manner in which he spoke of them reveal much of the secret of his personal charm and power as a preacher. His message was good news; it was bright, gladsome, good tidings of an ever loving Father of all; a bracing inspiration of faith and abiding trust in the essential goodness of human nature; a faith that no good thing is impossible; a divine and glorious optimism which refused to despair of any prodigal or to believe that any lost one could be beyond the power of rescue. It was not surprising that the people heard him gladly.

[Readings: Mark 3. 20-35; Matt. 4. 12 to 5. 16; Matt. 18. 1.14. Points to discuss: Jesus and his relatives; Repentance and the heaven at hand; Jesus and the despised; Personality.]

(6) THE RELIGION OF JESUS.

After considerable activity in and near Capernaum, and about the Sea of Galilee, Jesus had gathered a few disciples—a chosen band of helpers who had agreed to share his mission. He paid a visit to Nazareth, and went into the synagogue on the sabbath day and stood up to read and opened the roll and read—

" The spirit of the Lord is upon me,
Because he anointed me to preach good tidings
to the poor;

This was an announcement of the mission he had set himself to fulfil—made to the people amongst whom he had been reared. It was a surprise to them. This carpenter whom they had known so well as the son of Joseph, setting himself up as a prophet—they doubted. And

Jesus told them of the saying—"No prophet is acceptable in his own country." Undaunted by their lack of faith in him he went from among them and continued the proclamation of his gospel. And what was it?

It was the Universal Fatherhood of God; all mankind created as His children to become perfect as He is perfect. Thus, said he—all ye are brethren—members of God's family, sharers of His nature. Ye are the salt of the earth, the light of the world. The light is in you, let it shine before men that they may glorify your heavenly Father. Resist not evil with evil. Be reconciled to thy brother. Love your enemies for so shall ye be like your heavenly Father who makes His sun to shine on the evil and on the good, and sends His rain on the just and the unjust. Do good for its own sake and not just to make a show before men. Pray that the Father's will be done on earth as in heaven. Seek after spiritual riches which moth and rust cannot consume nor thieves break into and steal. You have no need to worry about material possessions, food, raiment and other bodily necessities, for if you seek first God's government and His righteousness all these things will come to you naturally and without fail. Love God and thy neighbour as thyself. Do to others as ye would have them do to you. Forgive those who sin against you not only seven times but seventy and seven times if need be. The kingdom of heaven will come on earth if ye do the will of the heavenly Father. It will come from within you, like leaven permeating all men, like a seed growing secretly, like the smallest of all seeds which becomes a sheltering tree. All right things are possible to you if you have faith that they are possible. All your powers are given to you as a trust as talents lent for use in the service of God and mankind. If you make the right use of them you will be blessed with the divine approval. Give and it shall be given you. With what measure ye mete it shall be measured to you again—good measure pressed down, shaken together, running over. Everyone who hears my words and doeth them is like a wise man who builds his house on the rock able to stand against all the storms that may come. The Father loves the prodigal and waits for his return, seeks the one who has gone astray as a good shepherd, seeks the stray sheep until he finds it and brings it to safety. It is not the Father's will that one shall perish, and all right things are possible to God. There is joy in heaven over every sinner that repenteth more than over ninety and nine which need no repentance.

Such is a brief statement of the religious teaching declared by Jesus. His religion is the doing of righteousness—the Father's will. When all men seek first before all other things to do that which is right, then will it be heaven upon earth, God's kingdom ruling in all the life of His children.

[Mark 4. 14-30; Luke 15. 11-32. Points: A prophet and his own neighbours; the good news of God's Fatherhood; Practical religion.]

(7) THE THEOLOGY OF JESUS.

Religion and theology are not one and the same. Theology is what men think concerning religion—their opinions, statements of beliefs, their creeds and confessions of faith. There are many theologies, but only one Religion—the practice of righteousness towards God and man, the spirit of loyal devotion to the Highest, expressed in right relationship in both feeling and doing.

What then were the theological opinions held by Jesus on the five points: God, Man, Duty, Immortality and Salvation?

(1) He believed that the heavenly Father is the one only God, the only Being to whom divine worship should be offered. "Pray to thy Father," said he—"after this manner pray ye: Our Father which art in heaven" (Matt. 6. 6, 9.) "Jesus answered—The Lord our God, the Lord is one"—"and the scribe said unto him, of a truth, Master, thou hast well said that he is one; and there is none other but he" (Mark 12. 29, 32.) The apostle Paul, wrote earlier than the Gospels, testified to this as Christian teaching, "to us there is one God, the Father, of whom are all things," I. Cor. 8, 6. And later, the followers of Jesus were so sure of this, that the author of the Fourth Gospel reported Jesus as saying, "The true worshippers shall worship the Father" (John 4. 23), and that in prayer to the Father he said: "This is life eternal, that they should know thee, the only true God" (John 17. 3.) And he declerad God's almightiness—(Matt. 19. 26), with God all things are possible.

(2) He believed that God created all mankind as spiritual beings, sharers of His divine nature; that they are His children designed to be like Him in the doing of His will and in brotherly unity with each other—"all ye are brethren" (Matt. 23. 8), "Ye therefore shall be perfect as your heavenly Father is perfect" (Matt. 5. 48).

(3) He believed that God requires all mankind to fulfil the law of Duty in all human affairs, "as ye would that men should do to you, do ye also to them (Luke 6. 31; Matt. 7. 12); "Thou shalt love the Lord thy God—and thy neighbour as thyself" (Matt. 19. 19; 22. 37, 39; Mark 12. 30, 31; Luke 10. 27); and declared its uniting power: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25. 40).

(4) He believed in immortal life: "that the dead are raised, even Moses showed—when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him" (Luke 20. 37-38.) In witness of this teaching as that of Jesus, Paul declares that, "as in Adam (the flesh) all die, so also in

Christ shall all be made alive" (I. Cor. 15. 22), and the writer of the Fourth Gospel reports that Jesus said, "In my Father's house are many mansions" (John 14. 2).

(5) He believed that Salvation and the ultimate unity of all mankind with God, come by the doing of righteousness, "he that doeth the will of my Father"—"shall enter the kingdom of heaven" (Matt. 7. 21) ; "this do, and thou shalt live" (Luke 10. 28) ; "this my son was dead, and is alive again ; he was lost and is found (Luke 15. 24) ; "there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance" (Luke 15. 7) ; "Who then can be saved?—With men this is impossible ; but with God all things are possible" (Matt. 19. 25, 6.) "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18. 14).

Such in brief gives some idea of the theological views which Jesus propagated. They express a faith which is a powerful inspiration of real religion. This "Christianity" of Jesus is not the same as that of the fixed creeds of orthodox Churches. It is more simple, reasonable, universal in spirit. When will the Churches get back to it?

[Mark 12. 28.34 ; Matt. 5. 43-48 ; Luke 15. 3-10. Points: Theology and Religion ; Immortality ; What is Salvation?]

(8) JESUS AND MIRACLES.

What is the truth about the miracles attributed to Jesus? Before that question can be answered it is necessary to define the general meaning of miracle. In Webster's Dictionary it is explained as "an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature." The gospel accounts record of Jesus that he worked many wonders of this kind—effects contrary to the established order of nature. Those statements of miracles wrought by Jesus are either historical facts, or they never happened. If they are not statements of fact their inclusion in the gospels should be accounted for in some way.

It must be remembered that these records of the life of Jesus were written long after the time when he was upon earth—when the doctrine of his Messiahship had grown and become prevalent amongst his followers. These at first were mainly Jews, who had been taught to expect a Messiah and after his death they came to believe that Jesus was himself the anointed of God who was to come. In an age of superstition when every great teacher was expected to prove his authority by miracle, it was natural for Jews who believed in Jesus, to try to convert other Jews to the belief that he was their Messiah, by showing that he worked miracles. In the course of the years before there was any written record miracle stories about Jesus grew out of the wonderings and surmises of his followers who had never known him and only knew from hearsay.

All miracle stories of Jesus which are based upon fact can be explained in a natural and reasonable way. "Thy FAITH hath made thee whole" ; where his hearers did not believe in him, as at Nazareth" he did not many mighty works there because of their unbelief" (Matt. 13. 58.) The raising of the daughter of Jairus from the dead was the awaking of her from sleep or a swoon (Matt. 9. 24 ; Mark 5. 39 ; Luke 8. 52.) People who believed themselves troubled by an evil spirit, made by the assurance of Jesus to believe their trouble ended, found it was at an end. In an unscientific age miracles are looked for and in various ways the demand for them finds response in imagination and sometimes in occult rites. But Jesus resented this demand. He said it was trying to tempt God (Matt. 4, 7), that it is "an evil and adulterous generation" that seeketh after a sign (miracle), and "there shall no sign be given it"—(Matt. 16. 1-4 ; Mark 8. 11-13), "and he sighed deeply in spirit" when it was asked of him.

The records are not without evidence that Jesus did not share the popular belief in miracle. He preached the uniformity of God's laws, making the sun to shine on all alike without respect of persons—no distinction between the evil and the good—sending the rain alike for the just and the unjust (Matt. 5. 45), and is kind to the unthankful and evil as well as to the good, and loves His enemies (Luke 6. 34, 6.). He recognises this unchangeableness of God's laws in the order of nature which does not give grapes from thorns nor figs from thistles; and in the weather signs—at evening promising fair when the sky is red, and in the morning betokening foul if the sky be red and lowering—a cloud in the west foretoken of a shower, and a south wind blowing, herald of scorching heat (Matt. 16. 2 ; Luke 12. 56.) God's laws are not altered to favour the good nor to punish the bad, but take their course upon men regardless of merit or demerit, as when eighteen men upon whom the tower of Siloam fell, were not more sinners than other people (Luke 13. 4.). There is no spasmodic or catastrophic interference but orderly growth, like the seed growing secretly little by little, first the blade, then the ear, and then the full corn in the ear (Mark 4. 26-28.) It is the same with the moral law; being anxious will not add a cubit to the stature: the measure we mete is measured back again to us. Science proves that miracles are impossible, and it seems that Jesus did not believe in them. Indeed he said those who made pretence of doing miracles were "workers of iniquity" (Matt. 7. 23.) The miracle stories are not true.

[Mark 5. 21-43 ; Luke 13. 1-5. Points: What is Miracle? How miracle stories grew ; The reign of law.]

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

NOVEMBER.

Snugly curled up in their cots, the children dreamed lovely dreams and had great adventures in the Land of Nod.

All unknown to the children, there was great activity among the denizens of the Land of Shadows. Cloudlets and foglings and misties, called up from the marshes and other damp, dark places, gathered together and prepared to march stealthily upon the cities of men. It was November, their very own month, the mad and merry time they had looked forward to, as boys and girls look forward to jolly times like birthdays and holidays and Christmas.

But there was also no small stir in another sphere. The dwellers in the Land of Lights—sun-rays and moon-beams, and star-shine, and other glowing spirits—were planning how they might foil the dusky enemies of the children of men.

By and by, the contest began.

Before Mister Sun had time to rub his own great eye and stretch his long arms of light, the demons of Shadowland swiftly threw up a huge blanket of cloud in front of his face. At the same moment, from the right, from the left and from the centre, thousands of foglets crept noiselessly, quickly, over the land towards the sleeping city.

And for a time, they thoroughly enjoyed themselves.

Unhappy toilers who had to be abroad in the early hours found themselves groping their way along the sleeping streets. To their drowsiness was added the further discomfort of being almost choked by the dense fog, and their wheezing and coughing were vastly amusing to the imps of the Land of Shadows.

As the morning wore on, more and more people clattered into the streets, and sneezed and grumbled their way to the mills and factories.

How the foglets and misties chuckled and giggled to see the folk so wretched!

Then, school-time came, and the children trooped along to their various schools. At first they thought it great fun to plunge into the all but dark air; but when their eyes began to smart and water, and their noses began to itch, and breathing became difficult, they began to change their minds. Some of the littlest ones began to cry. All of which was great fun for the foglings.

Soon, however, the sons of light wrestled in earnest with the children of darkness, and Mister Sun rose in his might and smote his enemies.

Slowly, at first, but surely, he forced his great arms outward; then, he plunged them vigorously into the thick masses of mist and fog. They tried to resist the onslaught; but it was quite useless. And it was not long before their ranks were broken up and chased off the field. It was a great victory; and the cloudlets and foglings and misties scurried and scuttled in all directions, shaking and shivering with fear, and finally melted into nothing at all.

And the great eye of Mister Sun twinkled with merriment; whilst the rays, his children, lit up the meadows, danced on the waters, and gladdened the hearts of the children of men.

H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

A KIND ACTION.

It was a very cold, snowy day in the month of December. The snow had been frozen, and so the ground was hard and slippery. Two merry schoolgirls were skipping gaily down the lane, when they saw across the road, an old lady, who was just on the verge of walking upon a very slippery part of the road where some boys had been sliding that morning.

"Oh! wouldn't it be funny to see that old lady fall," said Nora, one of the schoolgirls. "Oh! Nora, how can you say such a horrid thing," said her friend, Doris, "I'm going to help the old lady along, I don't think she can see properly, and if she falls, she's sure to hurt herself." So, in spite of Nora's scornful remarks, Doris ran swiftly across the road, and gently took hold of the old lady's arm. "Don't walk on that part of the road," she said, "it is very slippery, and you may fall, and hurt yourself." The old lady turned round, looking very astonished. "Well, to be sure you are a kind little girl for telling me, and I thank you very much," she said, "perhaps you would like to come to my cottage with me."

Doris said that she would, and assisted the old lady to her cottage which lay in a snowy glade. It was very neat and tidy inside, and after giving Doris a cup of cocoa, and a slice of cake, the old lady went to an old oaken chest and took out a small parcel which she laid on Doris's knee as she sat by the fire. "This," she said, "is a little token of gratitude for helping me home, and coming to my rescue when I might have been hurt very much, no, do not open it now, wait until you get home."

Doris thanked her new friend, and in a little while took her leave, and ran home as fast as her legs could carry her. When she had told mother and dad about her adventure, she opened her parcel, and inside was a very prettily bound little book of poems. She treasured it above all her other things afterwards, and grew up to be a very kind, and helpful lady.

JESSIE MOLYNEUX, aged 12 years.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*

Manchester Crematorium from Garden of Remembrance.

Cremation: Statement by Cemetery Superintendent.

". . . The day is not far distant when **Cremation** must become the only lawful method of dealing with the disposal of the dead; and . . . opinion will adjust itself to the needs of making the homes of the living **free and healthy from the dangers ever present by pursuing the unsatisfactory method of earth burial.**"

"The actual cost of Cremation to-day works out cheaper than earth burial, and, if we take into consideration the cost of Aftercare in both cases, cremation will be found to be the cheaper of the two methods . . . apart from its **many other advantages,** such as sanitation, permanency of place of deposit, and greater **saving of valuable land for the use of the living.**"—J. D. ROBERTSON, Supt. City of London Cemetery.

Cremation: Statement by Undertaker.

"Most Cemeteries present an agreeable aspect on the surface, but the difference underneath is, perhaps unfortunately, known to the comparative few whose duties take them into the charnel-houses of our great cities. If it were possible for the general public to know what I have experienced, in common with other embalmers in large cosmopolitan cities, where they are called upon at times to make exhumed bodies sanitary for shipment, etc,; if it were only possible for them to **visualise the process that goes on as a result of earth burial,** I have no hesitation in saying that in a very short time **we should have a great change of public opinion, which would favour** first making the body sanitary, and then disposing of it by means of **Cremation."**

THOMAS GARRITY, Liverpool.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All partfculars may be had from Mr. Piggott, (address below); or **The Secretary, 23, Nottingham Place, London, W.1. Telegrams—"Crematorium, Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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Unitarian College, Manchester

£6,000 ENDOWMENT FUND.

In January last the Committee of the Unitarian College, issued an Appeal for a capital sum of £6,000 to supplement the present endowments and thus provide the College with an additional assured income of £300 per annum. This sum is urgently needed in order to meet post-war expenditure.

The immediate and generous response to this Appeal is a source of great satisfaction to the College authorities. It is an indication that the work of the College is appreciated.

There are over a hundred Old Students in the ranks of the ministry of our Churches. This Session there are twelve students in residence, and six external students—the largest total for the last thirty years. The external students are already in the ranks of our ministry; those in residence regularly supply our Churches far and near, and intend to devote their lives to our Unitarian and Free Christian Movement.

In July, 1929, the SEVENTY-FIFTH ANNIVERSARY OF THE COLLEGE will be celebrated, and it is earnestly hoped that, by that time, the Endowment Fund will be fully subscribed. A strong College makes an effective ministry. An effective ministry is a source of strength to the Churches.

Donations and promises will be gratefully received and acknowledged by the Treasurer, Dr. Jessel, M.A., M.D., East Dene, Ellesmere Park, Eccles, Manchester, or by the Assistant Secretary, Mr. G. H. Lawton, 14, Brown Street, Manchester.

Commending this appeal to your earnest and favourable consideration,

We remain,

Very faithfully yours,

F. W. MONKS, President.
J. TAYLOR JONES, Chairman.
T. FLETCHER ROBINSON, Vice-Chairman.
GEORGE JESSEL, Hon. Treasurer.
EDWIN OLIVER, Lay Secretary.
WILLIAM C. HALL
W. PRIESTLEY PHILLIPS } Hon. Appeal Sec

Amount Already Promised	**£4,785.**
Amount Still Required	**£1,215.**